They arrayed him [like the god], and he carried in his hand a green gourd vessel, in which was water. With a branch[115] he sprinkled people.

And when not on his feast day, but sometime during the year, [a devotion was paid to Napa tecutli,] another man impersonated him, and they decked him [similarly].

When one of the makers of mats desired that there should be a dance at his house, that he should observe [a devotion], the governors of his guild (*calpuleque*)[116] escorted [the impersonator of the god], who went sprinkling the people with water, since they had prayed that they might be benefited.

And when he delivered himself of his faults, [the celebrant] brought forth his goods and chattels.

He said: "May I eat not in vain, may I consume not in vain, may I use not for myself alone that which hath benefited me. May all be eaten, drunk, consumed, that a dance be danced for our god, Napa tecutli. May I now live, soon sleep, soon awake again. [The god] knoweth if he will give anything to me, if he willeth that anything be given."

Then he covered the impersonator with a large cotton mantle; who, thus clothed, then departed [with the *calpuleque*] from [the mat-maker's] house.

And then [the mat-maker] feasted all his kinsmen.

And in the guild hall where was guarded the image [of the god], the mat-makers greatly honored and cared for him. Always they spread out mats and set up seats; they shook [things] out, they swept clean, they removed rubbish, they laid fires. Always they swept [the hall] very clean, they provided incense. No rubbish lay about.

And in this manner was [the god] bedight; he was covered with a black unguent; his face had a thick coating of soot—his face was blackened, and it was spotted with a paste of amaranth seed. He wore a paper crown. His hair-dress, at the back of his head, was of paper. He wore a paper breech-clout. He had bells and white sandals. He bore the shield [ornamented with] water-lily flowers and leaves. He carried a staff of long thick reeds.

qujchichioaia, ymac mantinenca, xoxoujc, xoxouhquj xicalli: vncan ittihemj atl, vexotica ic teatzallhuia. 776 796

Auh yn jquac amo ilhujuh, yn çan nenmajan: oc no ce quixiptlaiotiaia, qujchichioaia: 567 467

yn jquac tla aca, petlachiuhquj quinequj ychan quitotiz, quinepieltiz: vmpa quivicaia, in calpuleque, teatzallhujtiuh, tzaoachvitiuh, iuhquin ic quitlanjliaia, ynic quimicneliz.

Yoan iuhquin yvic mocujtlaxcultiztlaoaia: yn açaca in vnca itlaquj, yaxca:

quitoaia, macamo njcnenqua, macamo njcnenpolo, macamo njcnixcauj, yn nocnelliloca: ma onqualo, ma onjoa, ma onpopoliuj, ma ic onmjtoti in totecuh napa tecutli: ma çaquen njnonemjtiz, yn ac iuhquj njcochiz, ac iuhquj njneoaz, itle quimati, yn açoc itla, nechmomaquiliz, quimomacaviliz:

ic quixquentiaia ce quachtli, yn iriptla muchioaia, ic oalquiça yn ichan:

auh ic muchitlacatl, tlatlaquaia yn jeanioloque. 776

Auh yn jcalpulco in vmpa pialoia yxiptla, cenca tlamauiz- 467
tiliaia, tlacetiliaia, in petlachiuhque, muchipa petlateteca, icpalteteca, tlatzetzeloa, tlachpana, tlacuicuj, tletlalia, muchipa copaltema, tlatetzcaliuhtoc tlatetzcaliuhtimanj- [356]
atle vetzioc, çe tlaçolli.

Auh yuju yn muchichioaia, motliloçac, mjxtlilpopotz, 776
mixtlilhuj, mjchchiaujticac, amacale, yiamacuexpal. ama-
martle, cuitzile, ixtaccaque, atlacuençonanchimale, aztapil-
topile.

Twenty-first Chapter, which telleth of those called the Little Molded Ones (Tepictotun), who were held to be among the Tlaloc.

[The Tepictotun] were also thought to belong among the Tlaloc.

These thus named Tepictotun were only imagined. They made them as representations of various mountains.

And any who were palsied, cramped, stiffened, paralyzed, or any who were threatened with drowning when the wind arose over the water, would then vow that they would fashion images; that they would make representations of

Jnic cempoalli vee capitulo, ytechpa tlatoa yn itoca tepictotun: yn jnoan pouja tlaloque.

No ynoan pouj, intech tlamjloia yn tlaloque:

yn jc mjtoaia tepictu, çan quimonpiquijia, quimixiptlaiotiaia, in tetepe, in çaço catle tepetl.

Auh yn aquin coaciujia, coaopaoaia, quaquauhtia, 776
cocototzauja: anoço yn aquin atlan miquiznequj, ehecatl ipan 782
mocuetza atla: vncan monetoltiaia ynjc tepiquiz, in
quinpiquiz: quetzalcoatl, in chalchiutl ycue, in tlaloc:

113. The corresponding Spanish text specifies "*su vasso de calet*" (*sauce*).
114. According to Durán, (*op. cit.*, Vol. II, p. 223), the *calpuleque* were "*señores ó guardas de barrios.*"

only misery, poverty, vanity, misfortune, and a life of woe.'

And if one were born at that time he was looked upon with fear; he was shunned. And if he were a man, they named him Nemon, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nencioatl.

And when [these days came], nothing was done; the palaces and courts were empty; no suits were judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or a turkey quill, or with the wing of a bird; or they beat and cleaned with a cloak.

And no one might then quarrel; [for] this was strongly forbidden to people; it was severely forbidden to them. They were charged that none might wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemontemi; so shalt thou be. Be thou careful."

And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more will he rise; no more may he have hope. That he will recover there is no hope." No longer had they hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemontemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjliztli, nenquizcaiotl, nenquiçaliztli, ãoneoatinemjliztli.

Auh in aquin vncan tlacatia, cenca tlamauhcaittihiloia, tlatẽmachililoiã: auh intla oquichtli quitocaiotiaia Nemõ, nentlacatl, nenquizquj, acan ompouhquj acã, ompovi nenoquich. Auh intla cioatl: Nencioatl.

Auh in jquac y, atle aioaia, çan cactimãca in tecpan inteccali, amo tecutlatoloia, çan calonooaia; aiac tlachpanaia, ochpaoaztica: çan tlaiecapeviloia, ecaceoaztica, anoço totolmamaztica, totolaavitztica, anoço tlavivitequja, tlapopovaia tilmatica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cẽca tetlaquauhnaoatiloia, tetepitznaoatiloia, tecocoltiloia injc aiac maoaz: ano ac cemjlhujcochia: vncan teilhujloia. Centicujz:

ano ac vel motlavitequja, moticujnjaia, motepotlamjaia; nematca, nenemoaia: auh in aquin motepotlamjaia: quilhujaia. Otimonemovi, ocenticcujc, ma ximjmati.

Auh in aquin ipan y, cocoliztli quicuja mococoaia: muchi tlacatl quitoaia, Concocolizcuj, aocmo quiçaz, aocmo motemachiz, in aço patiz, aocmo teumeiolloti, aocmo itech ca netemachilli:

auh intla aca oc maquiça, aoc ac itlamatian aoc ac itlatoaian: mjtoa. Ca ça oicnotlama, in jpalnemoanj, ça oquimonomavili, oquimoioculili:

aocmo iuh catca teiollo, ca oica netlapaloloc, neellaquaoaloc, oquizcauhque injoaiolque, ca oiquitecaque: aocmo iuhcan quixooaiã inon oquẽteltzin, mecoatiquetz, inon oihiio quicuic, ca temaubti in jpan opeuh ilhujtl Nemõtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vncã ticitoca, tepatia, tetlapovia: ca nel amo vmpouhquj, atle ipooallo in jzquilhujtl navilhujtl.

4. The Tovar Calendar (Kubler and Gibson, op. cit., p. 36) adds that people did not gather at the temple, and that the priests performed no sacrifices nor other customary acts.

[193] **A True [Relation] of what Was Accomplished and of the Works Which Were Done in the Houses of the Devils.**

Imelaouca in neiehecolitli anoço tlatequjpanolitli in muchioaia teupan in tlacatecuIocalco.

The Education of Men.

Tlacazcaltílitli.

The priest who educated [the young priests] led them by the hand to the priests, to those who dealt blows, to those who guarded.

In teizcaltiaia tlenamacac, imac concaoaia, in tlamacazque, in tlavitequjnj, in tlapianj.

Admonitions.

Tenonotzalitli.

Thus they admonished them, that they might lead good lives; that they might not waste time nor live lazily.

Ic qujnnonotzaia, inje vel nemjzque, in amo maviltizque, in amo tlatziuhtinemizque.

Sweeping.

Tlachpanalitli.

[356] That they might sweep the courtyard of the temple, he cried out to all the little priests that they should sweep.

Inje tlachpanazque, in teuitvalco quintzatzilia in jxqujchtin in tlamacazcatepitzitzin inje tlachpanazque.

The Laying of Fires.

Tletlalilitli.

And he had them see to it that they should lay fires, that they should watch them, where they set in order the various fires. And everywhere in the temple courtyard fires were laid; there perchance [even] ten rows [of them] burned—very many [of them].

[373] Ioan quincujtlavilitiaia, inje tletlalizque inje tlapialoia, vncan netetecoia in tletl itla, auh çan novjian in tletlaliloia in teuitvalco, in tlequazco in vncan in vncā tlatlaia aço matlactecpantli cēca mjiec.

Guarding During the Night.

In iovallapialitli.

Guarding during the night: they who were priests cared for [this]; it was the duty of those who were trustworthy.

In iovallapializtli iehoantin qujmocujtlavjaia, in tlamaceuhque, in jxtlamatque intequjuh catca.

The Carrying of Wood.

Quauhçaqujlitli.

[373] The carrying of wood. Thus they took care that fire should burn in the priests' dwelling: those who were very young priests gathered it—they who were not yet very prudent.

In quauhçaquiliztli, inje tlapiaia in tlatlaia calmecac, iehoantin concuja, in tlamacazcatepitzitzin, in aiamo cenca ixtlamati.

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

of poles and thatch of Indian tribes, none of whom had risen above a state of barbarism. Much no doubt was due to the natural surroundings; the white City with its numerous teocallis was embowered in trees and surrounded by the blue waters of the lake sparkling under a tropical sun, a lake that was alive with a multitude of canoes passing and repassing to the other white cities on its shores, and in every direction the horizon was closed with a splendid panorama of forest-covered hills, while to the south-east the eye always rested with delight on the beautiful slopes and snow-covered peaks of the two great volcanoes. It is an enchanting scene to-day, in spite of the shrinkage of the lakes, the smoke from factory chimneys, and the somewhat squalid surroundings of a modern city, and but little effort of imagination is needed to appreciate the charm that it must have exercised in the days of Montezuma.

The Viga Canal still survives as a water-way by which produce is brought into Mexico from the market gardens or chinampas of Lake Zochimilco, and it was only at the end of the eighteenth century that the canal which ran from the Viga Canal along the south side of the great square past the convent of San Francisco was finally filled in. For many years the roadway beside it was known as the "Calle de Canoas," and the names Puente de la Leña (Fire wood bridge), Portal de las Flores, etc., still mark the localities where the different commodities were sold on the banks of the Canal. Indeed, the course of many an old water-way can still be traced in the modern City by the names which have clung to the localities since the days of the conquest and are now attached to the streets.

The Upsala map seems to show that there was an embankment or pallisade along the east side of the City, necessary as a protection against the wash of the waves from the lake, but on the other sides the entrance of the numerous canals was probably through tree-lined chinampas and orchards, similar to the approach to Xochimilco at the present day. Gardens and groves were evidently numerous in the City itself; the Mexicans were distinguished for their love of flowers, and there is no climate where gardening is more remunerative than in these tropical highlands when water is plentiful. The flowering plants cultivated on the roofs of the houses must have added greatly to the picturesque aspect of the streets and canals.

Bernal Díaz tells us how clean the surroundings of the great temple were kept, where not a straw or a spot of dust could be seen (filth seems to have been confined to the temples themselves where the horrid rites of their religion were performed), and this cleanliness probably extended to the City itself, for it will be observed by any traveller in Mexico or Central America that the purely Indian villages of considerable size are almost always kept swept and tidy, while this is not the case in the towns and villages inhabited by the mixed race.